Volume LXXIV CHICAGO, DECEMBER 24, 1914 Number 17

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Christmas, 1914

Though the Christmas bells are muffled,
And the Carols will not sing,
Though the "Merry Christmas" falters,
Still our hearts the greeting bring.
Slow the cosmic thought emerges,
Long the agonies of birth,
But the Master's purpose holdeth,—
Peace, Good-Will, the Christ on Earth!

W. C. G.

CONTENTS

EDITORIAL—
Notes 259
Richard Heber Newton, D. D. 261
CONTRIBUTED—
Wanted: Aggressive Pacifism.—Louis P. Lochner 263
A Great Citizen—The Life of Gerrit Smith. Chapter XXIII—(*Continued*).—Charles Edwin Perkins 265
SELECTED—
From the President's Message 267
POETRY—
Christmas 1914.—W. C. G. 257
The Universal Christ.—*Hugh Burleson* 259
A Song for Christmas.—*James Whitcomb Riley* 262
The Abiding Angel.—*Selected* 262
Prospice.—*Alan Sullivan* 267
A Thankful Hymn.—*Exchange* 262
CORRESPONDENCE—
Mobilize the Peace Sentiment.—S. A. Clark 266
The Duty of the Church.—C. H. Cooks 267
THE HOME—
Helps to High Living.—*Jesus* 268
The Glory of the Grass.—*Claire Wallace Flynn* 268
The Fundamental Cheer.—J. Ll. J. 268
Mother Magic.—*Richard Burton* 268
The Covenant of Days.—Mary Stebbins Savage 268
THE FIELD—
Important Peace Gathering 269
Church of the Messiah 269

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

W. H. KIDWELL & SON
Successors to
J. F. KIDWELL & BRO.
Florists and Decorators
923-929 E. 43rd St.
Phone Oakland 830
3806 Wentworth Ave.
Phone Yards 694

PRINTING
Attractive Printing for the Office, the Church, the Club. Moderate prices.
Oakland : Printing : Shop
743 E. 39th Street
Douglas 4305—PHONES—Auto. 71-671

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

Drexel State Bank
CAPITAL AND SURPLUS
$500,000.00
A bank for the residents of this Section. More convenient than down-town—just as secure.
Cottage Grove Avenue and Oakwood Boulevard

1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Telephone, Douglas 665
John G. Hope
PAINTING AND DECORATING
PAINTERS' SUPPLIES
WALL PAPER
GLASS
3811 Cottage Grove Ave.
Chicago

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Private Limousine Cars
AT REASONABLE RATES
For All Purposes
DAY AND NIGHT SERVICE
Phones
Douglas 3268
Douglas 3269
Automatic 79-806
OAKLAND AUTO LIVERY
821 E. 39th STREET
Garages
716 E. 39th ST.
1034 E. 43rd ST.

FOR **Ice Cream**
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIV. THURSDAY, DECEMBER 24, 1914. NUMBER 17

THE UNIVERSAL CHRIST

Dear Christmas Child, no length of time nor space
Has stayed the journey of Thy blessed feet.
Behind no barrier of caste or race
Have men found isolation so complete
But that there came the shining of Thy face,—
But that they heard Thy voice in accents sweet.
Thus every artist paints Thee as his own,
Limned on the background of his time and thought;
Set in the spaces which his life has known;
Decked in the clothing which his hand has wrought.
Where'er Thy seeking infant feet may roam,
As every age and land Thou dost traverse,
Men give Thee welcome to their hearts' best home,
Thou little Brother of the Universe!

—Hugh Burleson.

An editorial in the *Literary Digest* dwells upon a "spiritual revival in France" occasioned by this war. Does that revival bring the spiritual regeneration that awakens a love for enemies, a trust in the intangible forces, hatred of violence, a sense of a citizenship of the world, a distrust of the "patriotism" that finds an adequate symbol in its own tri-colored banner?

The Literary Digest quotes from the New York *Times*: "A war poem which can offend no one!" because it says: "It is a stirring song in praise of valorous men." If the glorification of the "Men of the *Emden*" by Thomas R. Ybarra has a "Hip Hurrah!"

"For a fight well fought and a race well run—"

then "hats off" indeed but not for another cheer, but that with bowed heads we may grieve for the costly waste, because these men had missed the opportunity for a higher service and had failed to know the diviner courage and the nobler heroism. They were the victims of misplaced confidence and misdirected energy. Let us bemoan their lot and pity their wives and children.

It may be a reflection upon the politician's sagacity but a great compliment to the man's integrity, the way the Secretary of State finds time and courage to continue to edit a weekly paper printed a thousand miles away from the Washington office, at Lincoln, Neb. Secretary's Bryan's recent recommitment of himself to the cause of Prohibition and Woman's Suffrage in the editorial columns of this paper may be unconventional but it is heartening to the true reformers. He may be mistaken in his methods, he may be wrong in his conclusions, but he is right in his courage and democratic in his independence. It is refreshing to feel that here is a citizen that is greater than the Secretary, a man that is bigger than the office. What may now be a surprise and even an annoyance to his colleagues may redound to his glory and growing power in the years to come.

David Starr Jordan filled the "Red Room" of the La Salle Hotel in Chicago last Sunday afternoon with an eager audience to hear his great exposition of the present military situation of the world. Dr. Jordan's arraignment of militarism was that of a scientist backed by ample and original studies in Biology, Sociology and international law. He spoke as a philosopher and with the deliberation of a statesman. At the close of his address Madame Schwimmer gave the cry of a distressed woman. She spoke as one of the sufferers borne down by the weight of woe into which her own life is woven. She pleaded for immediate action. Her slogan was contagious: "Not tomorrow but today let something be done!" Perhaps this suffering woman from far-off Hungary may overestimate the possibility of reaching results by the direct efforts of a competent delegation sent from pacific United States to the belligerent powers across the sea, but certainly there is merit in effort and trying to do is worth while. The "trying" itself is a conquest over the distrustful and halting in human nature.

A Chicago "Ministers' Union" at a recent meeting according to *The Advance* voted "to attend the 'Billy Sunday' meeting in the Y. M. C. A. auditorium on Monday morning, December 21." Is this the level upon which certain ministers of Chicago strike cooperation? Is "Billy" Sunday the representative of the gospel that breeds "union" among them? When famed and noble evangelists of peace, interpreters of religion in terms of refinement, of universal brotherhood, of science applied to the well-being of the home, the community and the state, visit Chicago will this "Union" vote to lend the men and movements they represent their presence "in a body?" Is there a "ministers' union" in Chicago that is willing to put itself on record as endorsing the slang, the profanity the wild rhetoric and irreverent handling of sacred things for which "Billy" Sunday is notorious? There are ministers not a few in Chicago who are not ready to march under the leadership of such an "evangelist." When will they unite in a protest against these vul-

garities? When can we have a "ministers' union" in Chicago that will work together for the things that ameliorate the bitterness, the dogmatism, the conceit, the coarseness of such interpretation of religion and morality as "Billy" Sunday offers?

We print in another column the report of a recent meeting held in Chicago to further the work of the Church Peace Union, taken from the columns of our neighbor *The Advance*. Last week the first annual meeting of the trustees of the fund of $2,000,000 which was entrusted to them on February last was held in New York at the residence of Bishop Greer. Twenty-two out of the twenty-nine trustees were present. A long day was devoted to the considerations of the affairs of the Union and discussion of future plans, the details of which will duly appear in UNITY. A committee of three is to be appointed by the chair to take immediate steps for the purpose of arousing in the churches of America a more direct interest in the peace movement, a more aggressive and radical expression in as co-operative a form as possible, not only against war in general but against the pernicious tendency still manifest in the United States notwithstanding the terrible demonstration of its fallacy to multiply battleships and increase armies on the score that a preparedness for war is a condition of peace, and that other absurdity more cowardly and pernicious that the United States is in imminent danger of assault from without unless it proceeds at once to strengthen its defences and to increase its battle tools, forgetting that armaments are irritants and that righteousness is the strong defense of nations as of individuals. If the energy, money and legislative concern now centered on thoughts of war were expended in lifting the nation onto a higher level of social, economic, national and international justice, the security of the nation would be better promoted. To play the game of life fair is security to the nation as to the individual. Violence of the laws of equity is the greatest menace to nations as to individuals.

Life and Labor with its usual directness of speech and ethical insight in the December number brings home to the reader the injustice and short-sighted thrift involved in our "home industries," the agonies that spring from industrial wars and the economic cruelties, in its notice of the report of the Factory Investigating Commission in New York concerning the night labor of women. It reports one hundred and thirty women working on the night shift in the twine factories making twine for the agricutlural machines. Very few speak English, a large proportion of them are married women. There is a picture of a widow with nine children whose wages are under seven dollars a week. Of the eighty-two married or widowed night workers seventy-five have children, ninety-seven of which are babies. The editorial comment is not so searching as the direct answers of the women themselves to the question, "Why do you work nights?" "So I can be home with the children in the day." "I am glad to work and take care of my children; I am strong and healthy." "Don't stop the night work by troubling the Foreman; they might shut down and then my little daughter will have nothing to eat and nothing to wear." "I would rather work days if I could leave my baby with someone." "I burn my pay envelopes; the pay is so small I am ashamed." "I cannot live on my husband's salary of sixteen dollars every two weeks." "I have to work nights to keep my children at home in the day." "My husband has been sick one year in the hospital." "I had to quit night work, it was so hard. I used to be so cross to the children; I was tired all the time." This report says that all the women did their own house work, prepared three meals a day, including breakfast, after a night's work. They also did the washing for the family and averaged four and a half hours of sleep a day. The whole gruesome tale closes with this beam of light in the dark: "When the mothers work at night the little ones learn to keep quiet out of doors while she is sleeping in the daytime." Thoughtful concern on the part of little children for mother and father is a precious achievement but can it not be bought for a lesser price than this? Perhaps one condition of motherhood is more pitiable than that of these overworked women and it is that of the poor over-wrought victims of peevish, selfish, defiant children pampered by wealth, debased by over-indulgence, too many nurse girls, governesses and the weakness and wickedness of over-indulgent parents.

The Literary Digest in its issue of December 19th announces that 6,571 barrels of flour at the rate of five dollars each have been contributed up to December 9th to its Belgium Flour Fund. This surely is a benefaction that carries with it the minimum of encouragement to the warriors or the war spirit. We wish that on the head of every beneficent barrel could be stenciled in bold red letters in French, German and English: *"For Women and Children Only!"* But what about those other "barrels" stocked with cartridges manufactured in American plants running night and day, the thousands of horses, saddles and horseshoes, blankets and overcoats that are being shipped from the "neutral" United States to be used by the belligerent forces abroad? What is the mephitic atmosphere that renders the forces at Washington, legislative and executive, dull to this wicked inconsistency or imbecile in the presence of the disgrace it carries? Apparently no move as yet has been made to put a stop to this violation of the spirit of

neutrality. The rules of war make the sale of arms contraband, we are told, but what about the ammunition without which the "arms" are useless? What about the clothing, the food, the credit that create and make effective these arms? The would-be statesmen of the United States fold their hands in limp helplessness and say: "There is nothing that we can do in this matter." Something subtle, irrational if not ignoble has paralyzed the nerves of action. "Nothing that we can do in this dire emergency?" May Heaven forgive the faithless spirit in us. There is everything to be tried that will bridge the chasm between the torpid consciences, a passive conservatism, a selfish anxiety for our own safety, a childish dread of provoking foreign invasion and the heroic leadership of enlightened minds and enkindled sympathies. Delay now is treason. We need to mobilize the conscience of the United States, to give voice to religion, to test the piety of the nation. There are still non-combatant nations on the map; can they not be brought together? There are millions of women in the United States, a hundred thousand and more preachers of religion and almost as many churches; can they do nothing in the way of concerted action, direct appeal? There are dead laws upon the statute books of the state and the nation that ought to be enforced; there is a crying need of new enactments that will bring our boasted neutrality down to date. Can we do nothing to hasten such legislation? There are forces at work going up and down the nation on slippered feet pleading for more battleships and more soldiers, as if the United States had not already sufficiently disgraced itself by joining in the shameless race for naval pre-eminence. Have we no way of protecting our lawmakers from these insidious undemocratic arguments and touching them instead with the inspirations of the united verdict of economists, moralists and prophetic religion? There is plenty of work to do and delay is not only dangerous but criminal. The friends of peace need to bestir themselves.

Richard Heber Newton, D. D.

At last the long invalidism of the beloved "Heber Newton" has come to an end and he is well again, relieved from the burden of a body that was worn out in high service. In the death of Dr. Newton the Episcopal Church has lost a noble representative, so noble that he paid the price of pre-eminent nobility which the short-sighted churches have often if not always exacted from their noblest children. For thirty-three years Dr. Newton was rector of All Souls Church, New York City, during which time he attracted not only to his audience room men and women eminent in all the humanities, leaders of thought, but far beyond the reach of his voice he ministered to that unorganized great liberal church of free souls in which he delighted. At one time he was under suspicion and had to pass through the trying though honorable experiences of a Heresy Trial. His preaching was too liberal and as a crowning crime he was charged with admitting ministers of other denominations into his pulpit. Just what the verdict of an ecclesiastical jury was or whether the trial was ever forced to a sentence, we do not remember. The world will have little interest in that proceeding. If it is remembered at all it will be only to the humiliation of his colleagues in the Episcopal Church. For the last ten years Dr. Newton has been compelled to retire from the strenuous life which up to that time he led. In his day he was a tireless student and voluminous writer. "The Children's Church," 1870; "The Morals of Trade," 1876; "Studies of Jesus," 1880; "Womanhood," 1880; "Right and Wrong Uses of the Bible," 1883; "The Book of the Beginnings," 1884; "Philistinism," 1885; "Social Studies," 1886; "Church and Creed," 1891; "Parsifal," 1904; are some of the books that passed through his fertile brain and willing hand.

When after the Parliament of Religions, the Congress of Religions was organized to perpetuate that spirit of fraternity, Dr. Newton was one of the first among many leading clergymen in the country to give his endorsement and support. From the first he was one of its most active Vice-Presidents and during its active career was present at several of the Congresses held. In 1903 he served for some months as preacher for Leland Stanford University in California, during which time he joined with President Hiram W. Thomas and the Editor of UNITY, who was Secretary of the Congress of Religion, and conducted a series of congresses along the Pacific Coast reaching from Los Angeles to the Puget Sound territory. One of these congresses was held at Leland Stanford and Dr. Newton was the moving spirit. These many years he has been a loving loyal friend of UNITY and a brother in spirit of its editor. Courteous, gentle, refined, a lover of things beautiful, he was, ever fearless, aggressive, ready to take his place on the battle-line of advancing ideas. His studies were not confined to biblical or ecclesiastical subjects. He was deeply interested in the problems of Sociology and the new philanthropies that spring therefrom.

Dr. Newton was born October 31, 1840, of notable parents. He had a notable ministry several years in Philadelphia before taking up his great ministry in New York which reached from 1869 to 1902. He lived long enough we suspect to see his heresies grow orthodox in his own church and to find many Bishops now urging the reforms and the sympathies which in him were suspected. Bishops Greer, Anderson, Williams and many other honored representatives of the

Episcopal Church are now urging the humanities and ameliorating the dogmas in the spirit if not in the footsteps of the beloved Heber Newton.

Perhaps the last and most characteristic work in a literary way achieved by Dr. Newton was in connection with Dr. Gottheil, the beloved Jewish Rabbi of New York, and Thomas R. Slicer, the well-known Unitarian Minister. This committee of three appointed by the New York State Conference of Religion offered through the Putnam Printing House in 1900 a "Book of Common Worship," which was primarily designed to be used by such inter-denominational and inter-religious gatherings as were represented by the conference, but it was further hoped, as stated in the preface, which presumably was written by Mr. Newton, the Chairman of the Committee, that this work would "prove itself an object lesson in the possibility of a common worship as well as helpful spiritually to many individuals in their own private use." In this preface the Parliament of Religions held in Chicago in 1893, is mentioned as the "first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought; with the view of promoting, not only kindlier tolerance, but a juster understanding by each of the others' faiths, a mutual recognition of the common truths embodied in all their religions, and the awakening, thus, of the spirit of brotherliness among the children of the all-Father. The remarkable impression of that Parliament on those who attended it has been only equalled by the quiet influence which has followed it in the direction of such universality in religion.

"The National Congress of Religion aims, in a quiet way, to carry on this work in our own land, by gathering together representatives of all religions found upon our shores, in annual sessions, in different parts of the country. Several such sessions have been held, with marked influences for good.

"The New York Conference of Religion, in full sympathy with this work, purposes to promote the harmonious co-operation of all religious men for the furtherance of those religious, moral and social ends which are vital alike to Church and Commonwealth."

This book is indeed a demonstration in type of what the Parliament of Religions was a more inadequate demonstration in life. Here are gleanings from the sacred scriptures, testimonies from the faiths and sages of the world, expressed in prayers, hymns and prophesies that commended themselves to the head as well as the heart of Episcopalian, Jew and Unitarian. Here was no compromise of opinion, no suppression of head or heart, rather all find expression in this beautiful little book which ought to find in the death of one of the compilers a new lease on life, a book that interprets the spiritual experience of such sensitive souls as those of Newton, Gottheil and Slicer. It is a book to meet the needs of growing souls with groping minds and hungry hearts everywhere.

Farewell and Hail, Good Brother!

A SONG FOR CHRISTMAS.

Chant me a rhyme of Christmas—
Sing me a jovial song,—
And though it is filled with laughter,
Let it be pure and strong.

Sing of the hearts brimmed over
With the story of the day—
Of the echo of childish voices
That will not die away.—

Of the blare of the tasseled bugle,
And the timeless clatter and beat
Of the drum that throbs to muster
Squadrons of scampering feet.

But, O, let your voice fall fainter,
'Till, blent with a minor tone,
You temper your song with the beauty
Of the pity Christ hath shown,

And sing one verse for the voiceless;
And yet, ere the song be done,
A verse for the ears that hear not,
And a verse for the sightless one.

For though it be time for singing
A merry Christmas glee,
Let a low, sweet voice of pathos
Run through the melody.

—*James Whitcomb Riley.*

THE ABIDING ANGEL

Though in David's city
Angel's sing no more,
Love makes angel music
On earth's darkest shore;
Though no heavenly glory
Meet your wondering eyes,
Love can make your dwelling,
Bright as paradise.

Though the child of Mary,
Sent from heaven on high,
In his manger cradle
May no longer lie.
Love is King forever,
Though the proud world scorn;
If ye truly seek him,
Christ your King is born.

—*Selected.*

A THANKFUL RHYME.

I'm thankful that the sky is blue;
I'm thankful that the trees are green;
I'm glad the sun comes shining through
With a most pleasant yellow sheen.

It's well the night can't last all day,
And that the sea gets smooth at last;
I'm glad the rain can't come to stay,
And that the snow is falling fast.

I always shout at the first snow,
Yet really best I love the spring;
In fact, it's strange, but do you know,
I'm happy for most everything!

—*Exchange.*

Wanted: Aggressive Pacifism

The other day the president of a large university said to me, "This is not the time to talk peace; we shall make ourselves ridiculous." Curiously enough, this same president, who thinks it ridiculous for anyone to expound peace dogma in war time, has for the last ten years with the soberest mien and with evident satisfaction reviewed the annual dress parade of the corps of cadets of his institution, never once realizing that for him to cast admiring glances at his brass-buttoned, gold-braided warriors in time of profound peace, and with medals and other prizes to encourage them to study the art of man killing, was possibly no less incongruous than for us in time of a world calamity to ask ourselves, what can we do to make the recurrence of a frightful catastrophe like the present impossible?

If ever there was a time for examining into the merits of the pacifist program, this is the time. We have just seen the militarist insurance scheme for peace collapse. Armed peace, which rests upon the assumption that the best way to curb man's primal instinct to fight is to put a revolver in his hand; alliances which calmly ignore that while one group of powers is aiming to preserve peace by being stronger than the rival group, the latter is meanwhile likewise aiming at being stronger than the first, thus provoking a mathematical impossibility; secret diplomacy, which enables a few on top to involve millions of human beings in a carnival of carnage; the ultimatum which, as Dr. Jordan has put it, offers a nation twenty-four hours' time to choose whether it wishes to be swallowed whole or masticated first,—these four bulwarks of militarism have been utterly unable to repel the invasion of the Demon War.

But while militarism has failed, it is also true that pacifism has not asserted itself sufficiently to avert the catastrophe. Shall we blame the few who have year in and year out heroically espoused an unpopular cause, and who even in the countries now at war stood out to the last against this mad orgy of bloodshed? That would be like blaming the doctor for the patient's failure to obey instructions and his consequent failure to recuperate.

Is it not rather true that the peace movement needs much more consecrated effort on the part of the many than it has received in the past and is receiving even now? I have little patience with those who say in a half bored way, "I simply cannot stand to think about the war; it is too awful,"—and who then immediately plunge into their social diversions, amusements and frivolities as though nothing had happened. It is our duty to think about the war; to think about it constructively, so that the world mind may be definitely focused in the direction of better world organization.

Too long have we indulged in a policy of muddling through, of calmly assuming that somehow America, though a heavy contributor to the conditions which have produced the European war, will escape miraculously. Though the peace problem is unquestionably one of the most fundamental problems of human relationships, we have been content, broadly speaking, to have one lecturer a year give a nice "uplift talk" on the beauties of peace (which, incidentally, no sane person denies) in our club or society or church; on the 18th of May we have recalled that there is an artistic edifice at The Hague called the Peace Palace; several times a year we have rounded up our converts at a peace luncheon in rapt mutual admiration of each other,—and meanwhile Congress has voted away billions of dollars for dreadnaughts which in turn inspired the Reichstag or Parliament or the Chamber of Deputies to add to their enormous war budgets and construct additional dreadnaughts on their part, which in turn the next season served as conclusive evidence for our statesmen at Washington to start the vicious circle all over again.

Cheerfully and gladly the world has voted two thousand five hundred million dollars a year for engines of destruction; but the constructive work of organizing the world on a pacific basis is begrudged the sum of fifteen million dollars (most of it the gift of one man) with which it is endowed. Many sincere believers in the desirability of peace contribute liberally to the Navy League because they think that an adequate navy will keep us out of war; yet it has never once occurred to them that they ought to make their support conditional upon the Navy League's getting together with the Navy Leagues of other countries for determining some reasonable basis to check the insane rivalry that provoked the war abroad.

Thousands upon thousands were willing to fall on their knees on October 4th to pray God to put a stop to the shocking things that our kinsmen in Europe are perpetrating; but when some of us dare to suggest that one good token of our sincerity would be for us to take the courageous step of beginning the reformation of the world at our own doors, by calling a halt to armaments, by forbidding the exportation of auto trucks, food supplies, ammunitions, clothing to belligerents, by discountenancing the loaning of money, we are called ultra-pacifists, visionaries, men of weak morals and intellect, and other endearing terms.

We read about the innumerable diplomatic difficulties that are confronting our nation at this critical time with a bored confidence that these are the affairs of the Department of State, and with a calm conviction that in thanking God for Wilson on October 4th we have rendered inestimable service to the cause of peace. If we become worried about the situation at all, we prefer to let the military expert, whose "expertness" naturally consists in devising more armaments, and the war trader, whose patriotism is synonymous with dividends, provide additional "protection," additional "defensive" equipment rather than profit by the lessons of this war and devise some other insurance scheme. The testimony of the military expert is accepted as gospel truth without question; any scheme that pacifists may suggest is labeled as visionary.

In short, then, we have not as a people awakened to the tremendous problem of better world organization. We must embark upon a campaign of education which shall reach every hamlet and village, which shall make every man and woman think upon this commanding problem. We must organize public opinion, first of all to think internationally, and then to think pacifically.

How shall we go about it? Well, Norman Angell has ably pointed out how the militarist goes about it: "When Admiral Tirpitz decided that Germany was to have a great navy, he knew that the first thing to do was to create a public opinion, and he promptly

started the German Navy League, saw that it was subsidized, inspired patriotic writers, entertained professors, made friends with the newspaper men, had the Krupps buy up a newspaper or two, so that in less than ten years German opinion had formulated its demand for a great navy, and, of course, the Government had to be guided by so definitely expressed a national demand. When orders are slack at Krupps, there is no difficulty in arranging that the French agents of that enterprising firm shall circulate in French newspapers statements as to the impending increase of French armaments, which are promptly reproduced (with a new coat of paint) in the German press. In England we have not one Navy League, but at least two. When our great soldiers want Conscription, they do not wait for public opinion—they make it. Lord Roberts—Earl and Field Marshal—takes the stump, addressing great public audiences, is most efficiently stage-managed, and for ten years the organization which he patronizes has been industriously at work."

One needs but to read our daily newspapers to see something of the activities of the militarists to organize public opinion in their favor. Witness this news item under date of November 27:

> As a result of the national agitation of the Navy League of the United States, 110 neighborhood and civic clubs in Wisconsin will debate this fall on the question of a larger sea force.
>
> In Illinois, Indiana, Michigan, Iowa and other middle western states Rear Admiral Albert Ross, U. S. N., retired, who built the great lakes naval training station near Lake Bluff, and Congressman-Elect George Edmund Foss will be among the speakers.
>
> This program was announced yesterday by William Mather Lewis of Lake Forest, field secretary of the Navy League, with headquarters at 1734 First National Bank Building. Chicago members number more than 100.

The time has come when those who stand for a better order of things must throw all conventionality to the wind and start out upon aggressive lines. When an editor indulges in loose talk about preparedness, vital interests, national honor and the like, when he makes misstatements of facts with reference to international matters, let us not be content to shake our heads and say "how silly." Write the editor; show him his errors; protest against jingoism. If the pacifists are but half as vigilant as the militarists, the editor will soon change his attitude (assuming, of course, that he attempts honestly to reflect public opinion).

When an aspirant for office asks to be sent to Congress, the Navy League is pretty quick to find out how he stands on the armament question. Somehow the pacifists have considered it undignified to inform themselves similarly. The time has come when peace people must serve notice upon any man who places his trust for peace in huge armaments, that he is unfit to hold public office.

The peace-loving people in this country far outweigh the militarists, but they softly blow the flute or the oboe or the clarinet, while the militarist rattles the drum. Let him continue to rattle it if he must, but let us at least exchange our instruments for the trombone or the bass horn.

But in addition to organized, aggressive, co-ordinated activity there must be intelligent understanding of the fundamental principles of civilism and militarism. I would therefore have those who care sufficiently about the future of this world of ours face this fact open mindedly and without prejudice: Europe wanted peace and she got war. What is to be the mechanism by which men in the future can get what they want?

With this commanding fact in mind, I would have them examine the philosophies of a Bernhardi, a Mahan and a Roosevelt on the one hand, and of a Norman Angell or a David Starr Jordan or a Novicow on the other. I would have them investigate what is the relation of military power to national advantage. Does a nation's commerce depend upon its armed force? I would have them review the history of wars and see what the arbitrament of the sword has accomplished, and then study the history of pacifism and see what the arbitrament of reason and law has wrought. With this study I would couple an investigation into the activities of the war traders and the armaments rings.

As our international problems come up from time to time let each man weigh in his mind, where does our duty lie, having due regard for the viewpoint of the other fellow? How did it look to other nations when we sent our fleet around the world during the Roosevelt regime? Is it a concidence that Brazil's and Argentine's military expansion began immediately after the visit of our fleet? How will it effect our widely heralded profession of desiring to lead the world in peace if we improve this time of international unrest, when all other great nations are exploding their powder and sinking their warships, when they are crippling every industry except that of the manufacture of armaments, when they are running themselves into virtual financial bankruptcy, when they are deluging their respective countries with an avalanche of heartache and misery and poverty,—if, I say, we improve this time for hanging the millstone of militarism around our necks, even though it be in the name of defense?

I would also have the student of international affairs look into the work of The Hague and determine whether possibly there is some connection between the fact that the delegates to the Hague Conference were preponderantly military men and international law experts—men to whom a "peace" conference connoted a conference for adopting rules of the ring, so to speak—and the fact that relatively little was done along the lines of examining into the conditions that have produced war and evolving a positive substitute for it, but much in the direction of drawing up regulations concerning dumdum bullets, explosives, bombardment of unfortified towns, and the like? (Incidentally, does not the unceremoniousness with which dumdum bullets are used, and bombs dropped from the sky, and asphyxiating gases diffused, show how futile it is to expect these rules of the game to be observed when the very laws of humanity have been outraged?)

I am indicating but a few problems at random, each of which merits careful study.

Can the American public rouse itself from its state of lethargy, of tacit acceptance of old standards without examining into the new?

This is the challenge of pacifism.

Louis P. Lochner.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER XXIII—*Continued*

OPPOSITION TO FREMONT AND COCHRAN TICKET.

Gerrit Smith blamed Lincoln, or at all events treated as faults in his policy, his over-conciliatory (as he viewed it) attitude toward the states in rebellion; his persistent efforts to please the border states and the Peace Democrats; and he regretted his leniency in dealing with "treasonable newspapers" and "Northern rebels." But he was free from bitterness, never indulged in suspicion or distrust of the President's motives, and as the time approached for the presidential election, deprecated all action that might tend to draw support away from the President as a candidate to succeed himself. His nephew, Gen. John Cochran, had been nominated for Vice-President on the Cleveland Radical ticket with Gen. Fremont, and he exerted himself earnestly to have this ticket withdrawn. On the 6th of September, the Diary shows that W. L. Garrison, his daughter, and Gen. Cochran were guests at Peterboro. At dinner Mr. Smith "dropped into poetry," or at least into rhyme, in the effort to set before the candidate for Vice-President his duty in the juncture:

A duty now he has to do,—
That duty rests on Fremont, too;
It is to stand by Lincoln's side,
And let the Cleveland ticket slide.
Fremont and Cochran now will get
Immortal honor, if they'll let
Bygones forever bygones be,
And rally round the Lincoln tree.
We know that Lincoln's not their choice;
Some other name would them rejoice:
But pref'rence here they both can waive
And give (their land thereby to save)
Their votes to Abe, or any man
On whom the loyal voters can
Unite their votes, and so defeat
This rascally Chicago cheat.
And now again we'll drink a toast,[2]
In view of the great Lincoln host,
Which, swollen by the Cleveland band,
Will wipe rebellion from the land.

A few days after this dinner the Cleveland ticket was eliminated from the campaign by the withdrawal of the candidates, Gen. Fremont accompanying his announcement with severe reflections on the President.[3]

When President Lincoln replied to Horace Greeley's Prayer of Twenty Millions, asserting it to be his paramount object to save the Union, with or without slavery, radical abolitionists, as a rule, were deeply dissatisfied with the position taken. Not so Gerrit Smith. He heartily approved of the President's attitude, spite of his own radical abolitionism. As he stated his own attitude, it is seen to have been substantially that of the president.

The putting down of the Rebellion—that is our present work. Our absorption in it should be so entire as to leave us no time and no heart for anything which is unnecessary, or for anything which is necessary until the very day, nay the very hour, when it has become necessary.

I scarcely need add that in giving ourselves to the work of overthrowing the rebellion we are to make no conditions. . . . Those Democrats are to be condemned who insist on stipulating for the safety of slavery ere they can embark in the work; (and) those abolitionists are also to be condemned who put the abolition of slavery above the supppression of the rebellion. This suppression is the duty which must be discharged, come what will of its discharge to the Democratic or the abolition party; for it is the nearest duty. Moreover, let the abolitionist magnify the crime of slavery as he will, the crime of rebellion remains a far greater one. For the rebellion super-adds to all that is bad in slavery, parricidal blows at the life of the country and contempt for the sacredness of nationality. I have myself been a somewhat earnest advocate of abolition. But at no time during the Rebellion have I felt at liberty to inquire of abolition whether, or how, I should work toward putting down the Rebellion. I add that the sole legitimate object of the war we are prosecuting is to put down the rebellion; therefore none have the right to embarrass or pervert the war by their schemes to harm or their schemes to help slavery. We do not say that the abolitionist is to cease working against or the anti-abolitionist is to cease working for slavery. But we do say that the putting down of the rebellion is the common work of Abolitionists and anti-Abolitionists, Democrats and Republicans; and that, differ as we may in other respects, they are to be one in the prosecution of this common work. A traitor to his country is he who, when traitors have fallen upon her, allows himself under the counsels of any party, however dear, any interest, however cherished, or any cause, however sacred, to withhold his help from her. Such party, such interest, such cause, notwithstanding, he is to be "arm and soul" against the traitors.

It was this pronouncement that drew from the unnamed abolitionist the letter so condemnatory of the President, extracts from which have been given.

GERRIT SMITH AND LINCOLN.

The Diary:

I left home February 17, '62. I reached Washington evening of 21. I attended the celebration in the Capitol. I was pleasantly lodged in Major Baird's family. I went into Virginia and dined with my old friend Gen. J. S. Wadsworth. Major Baird accompanied me. I saw the Peterboro company. March 1. I spoke in the Smithsonian Institution. I visited the President and had a plain interview with him; 25 February, I believe.

Mr. Smith had been officially invited to Washington. The occasion was the reading, in the chamber of the House of Representatives, on Washington's birthday, in the presence of the two houses of Congress, of Washington's Farewell Address. The proceedings were in pursuance of concurrent resolutions of the Senate and House. The President was present, the heads of the several departments, the Supreme Court judges, representatives of foreign governments, such officers of the army and navy as were at the seat of government, and certain distinguished citizens.

Immediately after the reading of the Farewell Address Confederate flags, that had recently been captured, were formally presented to Congress by the Adjutant General.

The President knew Gerrit Smith well by reputation and held him in high regard for his unwearying efforts in behalf of the Government in its struggle to maintain the Union. The interview between the two men was a "plain" one, in the sense that Mr. Smith spoke his mind with frankness, not in the sense that he indulged in any drastic criticisms of the President's policies. Lincoln was always ready to hear opinions and receive suggestions, though on important matters of policy he usually formed his own conclusions and adhered to them.

He said to his visitor that he regretted the apparent want of confidence in the course of the Administration, on the part of some of the more pronounced anti-slavery men, adding that he suspected they failed

to realize the great variety of difficulties which beset the situation. To this Mr. Smith responded that, so far as there was lack of confidence, it had its basis rather in the belief on the part of many of the old abolitionists that the shortest way out of the difficulties was not being taken.

Continuing, Mr. Smith said that the rebellion was a slaveholders' rebellion, in the interests of slavery and nothing else. Slavery had distracted the nation for years and now had disrupted it. Abolitionists took the ground that if it were possible to conquer the South and bring the seceded states back with the slaves, the old elements of discord would again be present, and the Union would be as little of a heart-union as before. Radical anti-slavery men were generally agreed on two points, he told the President. First, that the rebellion never can be put down, the South never can be brought back with the slaves. And second, that even if the thing were possible, the slave states would but remain in the Union long enough to prepare for a second secession.

Again, Mr. Smith told the President there was a pretty general conviction in the minds of abolitionists that the action of the South in making war upon the Government had fixed the doom of slavery. However the war ends, slavery ends. Suppose, he went on, the South should offer to emancipate the slaves as the bait for European recognition. The Government would then be in a position before the world of waging war merely to retain under the flag six million white Americans who do not want to live under the flag, and with apparent willingness to let the curse of slavery remain under the flag. Under such circumstances, European recognition of the Confederacy might be relied on as certain. And that would settle the war's outcome.[4]

Lincoln, who had listened attentively while Mr. Smith was speaking, remarked that the abolitionists seemed to him to be arguing a good deal on assumptions. It is not at all certain that the Union cannot be restored without disturbing the status of the slaves, he said, nor that, if so restored, the South would be eager to try conclusions again. While of course it was wholly supposititious that the rebel government might conclude to resort to emancipation to gain recognition by the nations of Europe.

Emancipation by the Government, as an act of war, might, on the other hand, and doubtless would, immediately and heavily increase the difficulties, by forcing into whole-hearted support of the rebellion every slaveholder and slavery sympathizer, who now cherishes love for the Union. This, he declared, was an immediate danger and could not be overlooked, in considering any policy of emancipation by the war power.

The President spoke impressively of his personal abhorrence of slavery, remarking that he had never had but one opinion concerning the institution. He believed, he said, in closing the interview, that he took as serious a view of his obligations as anyone could, and looked upon the saving of the nation as the supreme duty. He tried to keep his mind open to the light, he added, and hoped his trust was not altogether vain that Providence would vouchsafe the guidance for which he constantly pleaded.

If Mr. Smith had failed to convert the President to his own view, and that of so many of his friends, that immediate emancipation was the first duty of a Government engaged in putting down a slavery rebellion, he came from the interview with a deepened conviction of the absolute sincerity and earnestness of the Chief Magistrate. His confidence was so much increased that at a War meeting not long afterward he said in the course of his speech:

> There is at last good hope for our deeply endangered country. The President, who is both an able and an honest man, is doing his duty. He will do his whole duty.

DEFENDS THE PRESIDENT AGAINST RADICAL ABOLITIONISTS.

Some of the abolitionists who had been so impatient with the President for delaying to make use of his constitutional power to liberate the slaves, were displeased, on various accounts, with the Proclamation of Emancipation when at length it was issued. For one thing, it was characterized as a heartless document because the act was not based ostensibly on the ground of justice to the enslaved. Mr. Smith came to the President's defence. He said:

> I am not of the number of those abolitionists who complain of its heartlessness. He was not at liberty in writing it to study the interests of the slave or of any other class. It is purely a military paper, and anything embodied in it beyond the purpose of helping on the war would have been grossly wrong, and would have been utterly void, both in the eye of the constitution and of the law of war. I readily admit that the President is to aim to do much for the slaves; but not in his military capacity. In that capacity he can help the slaves only incidentally.

The Diary:

> June 17, 1862. I returned from Boston. I left home for Boston the 10th inst. Sunday I spoke in Music Hall. Saturday I was at William Lloyd Garrison's.
>
> September 25. A great day in Peterboro. Col. Birney's regiment dines on the Green, on its way to the seat of war.
>
> December 4. Election day. I voted for J. S. Wadsworth for Governor and D. C. Littlejohn for Congress and James B. (name indistinct) for Assembly. I voted for no other names. I know these to be abolitionists.

The Diary:

> November 29. Colonel Hoyt, Dr. Willetts, Adjutant Drake and my old friend, A. J. H. Duganne, the poet, take lunch with us. Mr. Duganne is Lieutenant Colonel.
>
> December 2. Rev. A. D. Mayo comes. He lectures this evening in Free Church. December 3. He leaves us.
>
> December 6. John Hutchinson and son Henry and daughter Viola come a little after noon. The Hutchinsons sing this evening. I hear them for the first time. December 8. They leave us between 3 and 4 p. m.

CORRESPONDENCE

Mobilize the Peace Sentiment

Editor of UNITY:—

In the cause of Humanity, I believe ninety per cent of the people of the United States would be willing to do something to bring about a cessation of the terrible war of Europe. Why cannot great public meetings be held in the cities of our country to "mobilize" the sentiment, and to pass resolutions and give notice to the warring nations that on and after the 15th day of January, 1915, this country will refuse to export anything whatever to any of them until the war shall cease. Such action, while unprecedented, would be a suitable celebration of these Christmas days, and if successful, be a source of satisfaction to the whole world.

With the continued export of our grain foods our

surplus will soon be exhausted, and should the coming season bring a poor crop year we shall find ourselves in a very uncomfortable situation, and seriously regret that we did not conserve what is now being wasted by the demands of war.

Respectfully yours,

Warren, Ill., Dec. 10, 1914. S. A. CLARK.

My Dear Sir and Comrade:—

We give our glad amen to the magnificent protest of The Abraham Lincoln Centre against the proposed infamy of greater national armament. May the the churches unite in a mighty acclaim against this growing illusion of impending wars. It would seem that the present horror in Europe, so far from being a warning to America, is an omen of perpetual peace to the people of our land.

Not one of the inbred and seemingly irremediable causes of European wars, for centuries, such as diversity of language, of race and religion, and their entanglements resulting from territorial conquest, ever have been present here nor ever will be.

Fraternally yours,

Mondovi, Wis., Dec. 2, 1914. C. H. COOKS.

From the President's Message

It is said in some quarters that we are not prepared for war. What is meant by being prepared? Is it meant that we are not ready upon brief notice to put a nation in the field, a nation of men trained to arms? Of course we are not ready to do that, and we shall never be in time of peace so long as we train our present political principles and institutions.

* * * *

Dread of the power of any other nation we are incapable of. We are not jealous of rivalry in the fields of commerce or of any other peaceful achievement. We mean to live our own lives as we will; but we mean also to let live.

* * * *

This is assuredly the opportunity for which a people and a government like ours were raised up—the opportunity not only to speak, but actually to embody and exemplify the counsels of peace and amity and the lasting concord which is based on justice and fair and generous dealing.

* * * *

We will not ask our young men to spend the best years of their lives making soldiers of themselves. There is another sort of energy in us. It will know how to declare itself and make itself effective should occasion arise. And especially when half the world is on fire we shall be careful to make our moral insurance against the spread of the conflagration very definite and certain and adequate indeed.

* * * *

We are indeed a true friend to all the nations of the world, because we threaten none, covet the possessions of none, desire the overthrow of none. Our friendship can be accepted and is accepted without reservation, because it is offered in a spirit and for a purpose which no one need ever question or suspect. Therein lies our greatness.

We are the champions of peace and of concord. And we should be very jealous of this distinction which we have sought to earn. Just now we should be particularly jealous of it, because it is our dearest present hope that this character and reputation may presently, in God's providence, bring us an opportunity such as has seldom been vouchsafed any nation—the opportunity to counsel and obtain peace in the world and reconciliation and a healing settlement of many a matter that has cooled and interrupted the friendship of nations.

* * * *

To supply our own people and the people of the world as their need arises, from the abundant plenty of our fields and our marts of trade; to enrich the commerce of our own states and of the world with the products of our mines, our farms, and our factories, with the creation of our thought and the fruits of our character—this is what will hold our attention and our enthusiasm steadily, now and in the years to come, as we strive to show in our life as a nation what liberty and the inspirations of an emancipated spirit may do for men and for societies, for individuals, for states and for mankind.

PROSPICE

The ancient and the lovely land
  Is sown with death; across the plain
Ungarnered now the orchards stand,
  The Maxim nestles in the grain,
  The shrapnel spreads a stinging flail
  Where pallid nuns the cloister trod,
The air-ship spills her leaden hail;
  But—after all the battles—God.

Athwart the vineyard's ordered banks,
  Silent the red-rent forms recline,
And from their stark and speechless ranks
  There flows a richer, ruddier wine;
While down the lane and through the wall
  The victors writhe upon the sod.

Nor heed the onward bugle-call;
  But—after all the bugles—God.

By night the blazing cities flare
  Like mushroom torches in the sky;
The rocking ramparts tremble ere
  The sullen cannon boom reply,
And shattered is the temple-spire,
  The vestment trampled on the clod,
And every altar black with fire;
  But—after all the altars—God.

And all the prizes we have won
  Are buried in a deadly dust;
The things we set our hearts upon
  Beneath the stricken earth are thrust;
Again the Savage greets the sun,
  Again his feet, with fury shod.
Across a world in anguish run;
  But—after all the anguish—God.

The grim campaign, the gun, the sword,
  The quick volcano from the sea,
The honor that reveres the word,
  The sacrifice, the agony—
These be our heritage and pride,
  Till the last despot kiss the rod,
And, with man's freedom purified,
  We mark—behind our triumph—God.

—*Alan Sullivan.*

The Toronto Globe.

THE HOME

CONTRIBUTIONS TO THIS DEPARTMENT SHOULD BE SENT TO MISS KATHERINE JONES, THE WINDEMERE, 1614 E. 56TH ST., CHICAGO

Helps to High Living

SUN.—Blessed are the poor in spirit: for their's is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.

MON.—Blessed are the meek: for they shall inherit the earth.

TUES.—Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

WED.—Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.

THURS.—Blessed are the peace-makers: for they shall be called the children of God.

FRI.—Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

SAT.—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for so persecuted they the prophets which were before you.

—*Jesus.*

THE GLORY OF THE GRASS.

"And she brought forth her first-born son, and wrapt him in swaddling clothes and laid him in a manger....." Luke ii, 7.

In what far, green Judæn field
Did those upgrowing grasses yield
Their promises of gentle strength
When they should cradle Him at length?

What secret grace did earth produce,
That made those grasses for his use?
What glory from the sun they drew,
And what of pity from the dew?

What lad with sudden singing heart,
From all the other lads apart,
Cut them and bound them in the sun
And went his way—his work all done?

What tender girl, dark-haired and brown,
Carried the sheaves into the town;
Nor felt the weight of all that load
Along the narrow, hilly road?

And then the night, when Mary's face
Grew pallid in that lowly place,
Who filled the manger, made the bed,
Where only dumb beasts long had fed?

The humblest thing that grows on earth—
You gave Him comfort at his birth,
And kept Him warm, and made a nest
Wherein His tiny limbs might rest!

Still with strange blindness have we trod
Among the common fields of God,
Seeing but dimly as we pass
The ancient glory of the grass!

Harper's Weekly. —*Claire Wallace Flynn.*

The Fundamental Cheer

Mrs. Pethick-Lawrence reports Olive Schreiner in her London home as being greatly depressed by the terrible collapse of civilization, the denial of all her dreams and philosophies. But one morning her sympathetic friend found her in an unwonted cheerful state of mind and when she asked for an explanation Olive Schreiner said that she had a new ray of hope. One man had been reported by the morning papers as preferring to go to his death to taking up arms against a fellow man. "Now," exclaimed the great heart of South Africa, "when people begin to die for peace, there is hope." Here she touched the fundamental hope of Tolstoy, who foresaw a time when men would become too humane to engage in the business of human butchery. Hence his great interest in the Doukhobors, a colony of fifteen thousand or more of whom he helped to emigrate to Canada. Here was a peasant band of men and women who had reached the religious loftiness to prefer imprisonment, banishment and the hardships of an unknown world to the graceless and faithless task of taking human lives in the interest of crowns or governments. The number of men and women who are coming to this vision is largely increasing. The United States after they have secured their appropriations for battleships and armies will find it difficult to fill the ranks. Already recruiting officers are at their wits' ends to find volunteers to fill the present quota and when the American youth is over-persuaded by the lure of gilt lace and buttons, the promise of training and valuable experience, he finds the life so monotonous, so wanting in events that the prisons and guard-houses are crowded with deserters. The reluctance of the American youth to enlist is not an evidence of cowardice but a witness to higher heroism. They prefer to devote their lives to higher and on that account harder ideals.

J. Ll. J.

MOTHER MAGIC.

In days of childhood, now long-lapsed and dim,
Often I sit within a holy place
Where mystic word and solemn-rolling hymn
Touched the tranced souls of men to thoughts of Grace.

Too small to comprehend, yet happy there
I lingered, since beside me, close and dear,
Sat the sweet mother with her rippled hair,
Her smile of angels and her color clear.

And she would hold my hand, and so express,
In some deep way, the wonder of the hour;
Our spirits talked, by silent tenderness,
As easily as flower nods to flower.

And to this day, when so I creep alone
Into some sacred corner, list the choir,
Hear some great organ's most melodious moan
And watch the windows flush daylight with fire,

Over me once again those memories steal;
I sit as in a dream, and understand
God's meaning; for, across the years, I feel
The meek, sure magic of that spirit-hand.

Atlantic Monthly. *Richard Burton.*

THE COVENANT OF DAYS.

Behold, the night doth draw aside
Its outer darkness till afar,
Across its shadowy reaches wide,
There trembleth forth a morning star.

So softly through the old, the new
Doth send its faint, initial rays,
Attesting the supremely true,
God's endless Covenant of Days.

MARY STEBBINS SAVAGE.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....Jenkin Lloyd Jones
ASSISTANT EDITOR.....Edith Lackersteen

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

IMPORTANT PEACE GATHERING

An interesting gathering, looking toward the formation in Chicago of a branch of the Church Peace Union, was held in the Red Dining Room of the La Salle Hotel on Tuesday, Rev. Shailer Mathews in the chair. The guest of the day was Rev. Frederick Lynch, D. D., secretary of the Peace Union of New York.

The plans for the establishment of a branch of the Peace Union in co-operation with the now existing Peace Society were presented by Rev. Jenkin Lloyd Jones and supported by Miss Jane Addams, Rabbi Emil Hirsch, Bishop Charles P. Anderson. Doctor Lynch said in substance:

"The church has not failed, Christianity has not failed. Men have failed. Many of our hopes have failed. But the fundamental principles of Jesus and the prophets have not failed.

"Brotherhood is much higher than nationality. The principle of the teaching of Jesus is that it is higher than racial and national prejudice. Patriotism must come to this high plane.

"There is only one standard of ethics in God's universe. What is right for the individual is right for nations. Stealing is stealing and killing is killing, whether it is done by men or nations. It is the duty of Christian men to uphold those ideals which shall make war impossible."

Jenkin Lloyd Jones said:

"Something has broken down; we may as well admit it. The pope died broken hearted because his children were fighting. Religion, as expressed in statecraft, has not succeeded. The power and potency of organized religion should be felt. We must make it effective."

Rabbi Hirsch said:

"The root of the evil is not nationalism. Every nation is a chosen nation. Instead of talking of national duty we have talked of racial privilege. We have talked of Pan-Germanism or Pan-Slavism, but they do not pan out well. War is bringing a harvest of hatred. England and Germany did not yesterday call each other barbaric. It took a war to bring them to that discovery and enable them thus to label and libel each other. Nationalism has its justification, but away with racial prejudice and hatred. Every man is made in the image of God. In their humble way the Jews have been preaching this for generations. We have known that our ideal was not to be realized tomorrow, but we have an ideal of a brotherhood of love founded on justice. All nations will one day join in our covenant of peace. That day will come with great glory."

Bishop Anderson said:

"Although this movement is related to the Federal Council of Churches with which body I am reputed to have little sympathy, I am ready to join the rest of you in an organization opposed to war."

Resolutions were adopted looking to the organization of a church peace union in Chicago.

—*From The Advance.*

CHURCH OF THE MESSIAH, PARK AVENUE AND 34TH STREET, NEW YORK

Announcement of Sermon Series on Force versus Non-Resistance

Never before, perhaps, in the world's history has humanity received so great a shock as that which came to it last summer on the sudden outbreak of the War of the Nations. The week, ending August 4, was undoubtedly "the most fateful since the records of mankind began to be kept." Confident that he was at last civilized, man was all at once awakened to the discovery that he was still a barbarian. Believing that, after two thousand years of effort, Christianity was at last imposing its divine law of brotherhood upon the human heart, man was in an instant made to behold that he was still "red in tooth and claw with ravin," like any tiger of the jungle. Trusting in the conserving influences of education, industry, religion, and the various modern movements of international association, man found himself, without the slightest warning, hurled back into the early horror of sheer brute struggle for survival. In one fell moment were hopes, long cherished, shattered—light, long followed, quenched in darkness—and problems, long since regarded as settled, raised anew.

First among these problems is that of the conditions of individual, national and social security. Does this catastrophe prove that the flesh is still supreme, or may we still place reliance on the power of the spirit? Is the time finally come when we must openly put our trust in "chariots because they are many and horsemen because they are strong," or may we still have confidence in God alone? Is Bernhardi's doctrine that "feebleness is the unpardonable sin" now established, or may we still believe with Jesus that "the meek shall inherit the earth"? Where is security to be found these days? What leader is justified by contemporary events? In what way of life may we hope to walk to security, happiness and peace?

Believing that in these questions is to be found the issue of our time which is most pressing for discussion and possible solution,

Rev. John Haynes Holmes

begs to announce, herewith, a series of sermons on the general subject of

Force versus Non-Resistance

to be preached in the Messiah Pulpit as follows:

January 3—"The Statement of the Problem."
January 10—"The Logic of Force."
January 17—"The Fallacies of Force."
January 24—"What Non-Resistance Means."
January 31—"Exemplars of Non-Resistance." (1)
February 7—(Mr. Holmes absent on this day.)
February 14—"Exemplars of Non-Resistance." (2)
February 21—"The Practicability of Non-Resistance as a Policy for Individual and National Securtiy."
February 28—"Are There Limitations to the Policy of Non-Resistance?"
March 7—"Is War Ever Justifiable?"
March 14—"The Duty and Opportunity of America in the Present Crisis."

These sermons will be delivered at the Church of the Messiah, Park Avenue and 34th Street, on the dates named, at 11 a. m. At the close of each service, during the continuance of this series, a Discussion Class will be held in the Church House, under the leadership of Mr. Holmes. The public is cordially invited to attend.

* * *

The Church of the Messiah

accepts "the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man." All are cordially invited to its fellowship who are in sympathy with its spirit of perfect freedom, its ideal of perfect truth, and its practical aims of the worship of God and the service of man.

NOW READY A pamphlet of sixteen pages, **The History and Practice of Religion,** being the Seven-Year Course for religious study classes and Sunday Schools pursued at the Abraham Lincoln Centre, prepared for the press by Jenkin Lloyd Jones.

ISSUED BY

Unity Publishing Company

Abraham Lincoln Centre

Price 15 Cents CHICAGO

Schumann & Company

CLEANERS OF
Fancy Gowns
and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

Gifts Electrical for Everybody

EVERY one of the family will be pleased with some Electrical present. They may all be seen at ELECTRIC SHOP and your selection easily made.

The Safe "Electric" Christmas Tree

is really more beautiful than the old dangerous kind. Children can play about it without a possibility of an accident. Just attach to an Electric Lamp socket.

ELECTRIC SHOP
Michigan and Jackson Boulevards
260-B

FONGER'S Sanitary Bakery

Special Orders
Cakes and Pies of All Kinds

3852 Cottage Grove Ave. Phone, Douglas 5962

Telephones
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

FINE GROCERIES AND MEATS

FRUITS and VEGETABLES

3917-19 Cottage Grove Ave.

Telephone Douglass 7014

R. FRANZ

Staple and Fancy Groceries and Meats

Fresh Vegetables and Fruits in Season

732-734 East 39th St. Chicago

The Corn Exchange National Bank
OF CHICAGO

Capital, $3,000,000.00
Surplus and Undivided Profits, $6,500,000.00

OFFICERS

ERNEST A. HAMILL, President
CHARLES L. HUTCHINSON, Vice-Pres.
CHAUNCEY J. BLAIR, Vice-Pres.
D. A. MOULTON, Vice-President
B. C. SAMMONS, Vice-President
FRANK W. SMITH, Secretary
J. EDWARD MAASS, Cashier
JAMES G. WAKEFIELD, Asst. Cashier
LEWIS E. GARY, Asst. Cashier
EDWARD F. SCHOENECK, Asst. Cashier

DIRECTORS

CHARLES H. WACKER — MARTIN A. RYERSON — CHAUNCEY J. BLAIR
EDWARD B. BUTLER — CHAS. H. HULBURD — CLYDE M. CARR
BENJ. CARPENTER — WATSON F. BLAIR — CHAS. L. HUTCHINSON
EDWIN G. FOREMAN — EDWARD A. SHEDD — ERNEST A. HAMILL

Accounts of Individuals, Corporations and Banks Are Cordially Invited

MILK BOTTLED IN THE COUNTRY

BOWMAN DAIRY COMPANY

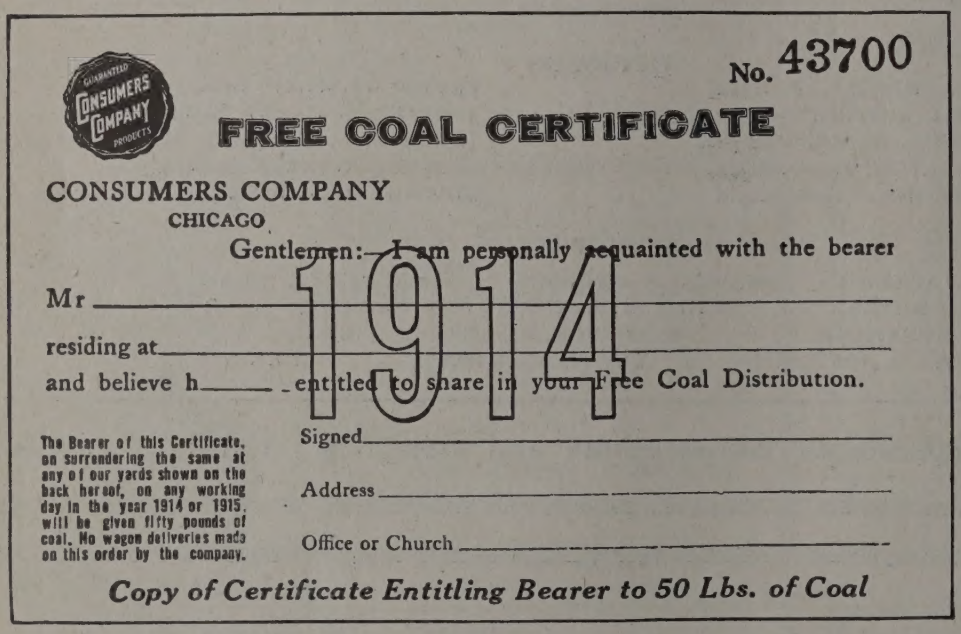
MILK CREAM BUTTER BUTTERMILK

Evanston CHICAGO *Oak Park*

Why not have the best?
~ Our wagons will serve you anywhere ~
Telephones at all Division Offices-including
"Oakland 829"-4221;4229 State Street

Free Coal for Chicago's Deserving Poor

TO every destitute family in Chicago, the Consumers Company offers to give coal free. This coal will be given 50 pounds at a time and as frequently as required by any deserving person all through the winter. We make this annual offer much earlier than usual this year—for already the first touch of winter has brought to us many pitiful pleas for aid. Charitable organizations report that the need for immediate assistance is most urgent.


No. 43700
GUARANTEED CONSUMERS COMPANY PRODUCTS
FREE COAL CERTIFICATE
CONSUMERS COMPANY
CHICAGO
Gentlemen:—I am personally acquainted with the bearer
Mr
residing at
and believe h entitled to share in your Free Coal Distribution.
1914
The Bearer of this Certificate, on surrendering the same at any of our yards shown on the back hereof, on any working day in the year 1914 or 1915, will be given fifty pounds of coal. No wagon deliveries made on this order by the company.
Signed
Address
Office or Church

Copy of Certificate Entitling Bearer to 50 Lbs. of Coal

Any deserving poor family residing in Chicago who will call at any of the charitable organizations listed below will receive one of the certificates reproduced herewith. This certificate when properly signed and presented at any of the yards listed below entitles the bearer to 50 pounds of coal.

The above certificate may be obtained from any physician, minister, priest or rabbi, from the Salvation Army or Volunteers of America, from any officer of the Juvenile Court or Visiting Nurse Association, from any women's club or any charitable organization, or from the business office of this newspaper.

Consumers Company

Fred W. Upham

PRESIDENT

Consumers Co. Yards Where Free Coal Will Be Given for Above Certificate

Location and phone number—

NORTH SIDE.

Clybourn and Ashland Avs. Lincoln 1880.
4875 Broadway. Edgewater 441.
3322 Racine Av. Lake View 5594.
7476 Rogers Av. Rogers Park 314.
Pratt Av. and C. & N. W. Ry. Rogers Park 49.
Lincoln Av. and Grace St. Lake View 547.
Division and Hooker Sts. Superior 1540.
1240 Belmont Av. Lake View 3456.
936 North Branch St. Superior 6117.
Foot of So. Water St. Randolph 2125.
1100 N. Halsted St. Dock. Superior 300.

NORTHWEST SIDE.

1733 N. Kildare Av. Belmont 7657.
1800 N. Crawford Av. Belmont 3456.
2915 N. California Av. Monticello 2613.
4553 Armitage Av. Belmont 6839.

Location and phone number—

1769 Milwaukee Av. Humboldt 357.
3801 Milwaukee Av. Irving 22.

WEST SIDE.

Kedzie Av. and Kinzie St. Garfield 3456.
342 N. Oakley Av. West 443.
Wood St. and Carroll Av. West 246.
2512 W. Fulton St. West 1223.
Kenton and Park Av. Austin 75 and 37.

SOUTHWEST SIDE.

Blue Island Av. and Wood St. Canal 1515.
18th and Sangamon Sts. Canal 1737.
15th St. and Newberry Av. Canal 3148.
18th Pl. and Western Av. Canal 500.

SOUTH SIDE.

14th and Clark Sts. Wabash 3288.
44th and Federal Sts. [Armour Av.]. Kenwood 3456.

Location and phone number—

400 Root St. Yards 6831.
71st St. and S. Chicago Av. Stewart 4567.
1311 State St. [team track]. Calumet 917.
26th St. and So. Park Av. Calumet 3799.
61st St. and Blackstone Av. [Wash. Av.]. Hyde Park 131.
34th St. and Racine Av. Yards 890.
35th and Normal Av. Yards 2841.
35th and Federal Sts. [Armour Av.]. Douglas 3103.
40th St. and Wentworth Av. Yards 559.
47th and Normal Av. Yards 632.
59th and Wallace Sts. Wentworth 1076.
C. & E. I. Tunnel Hoppers. Calumet 917.
C. & A. Tunnel Hoppers. Calumet 917.
54th St. and Lake Av. Midway 3456.
4047 Wentworth Av. Yards 559.